

THE CONTENTS.

T HE Seeming Riddle of the Title Explained.	Second, Of the Leprosie. Page 111.
A Pertinent Question Put in That Explanation, well worth a Wife Man's Regard, Page 1	Third, Of the Yellow Jaundice, Obstructions and Monthly Vi- sits. ib.
The Second Riddle Unfolded. 2	Forth, A Girl brought to Life after that she was laid out to be Scrypt. 12
The Third Riddle. ibid.	Fifth, A Deep Consumption cur'd by twice Taking. 13
Explain'd in 5 Particulars. ib.	Sixth, A Soar Breast. ib.
The Physician and Apothecary made. ib.	Seventh, Madnes's Cur'd, very Remarkable. 14
The Chyrurgion made. 3	Eight, The High French Pox Cur'd. ib.
The Quacks and Mountebanks Undone. ib.	A singular Quality in This Me- dicine. 15
The last Trouble. ib.	The Second Universal Medicine, is no Physical Medicine: 16
The less Cost. 4	It may well be Judged One of God's Predestinate Purposes. ib.
The Reason why it is the Cheap- est Thing in the World. ib.	What may be Understood by the Word Nature. ib.
How it comes to be Perpetual. ib.	What is Nature. 17
The Author's Intent by this Work 5	The very Place where the Best U- niversal Medicine is to be had. ib.
When Physick should be Taken and when Not. ib.	Its Name and Excellency. ib.
This Physick has No Body. ib.	Its Description and Use. 18
To whom Only 'tis to be Given. ib.	Three particular Things belonging to it. ib.
Concerning the Philosop. Stone. 6.	Who are most subject to Infectious Diseases and short Life. 19
The Reason of this Powder's Name. 7.	The
The Universal Physical Medi- cine. ib.	
Its Chyrurgical Virtues. 8	
Here follow 8 Strange Stories.	
First, Of the Plague. ib.	

The Contents.

<p><i>The many Benefits that will arise by the English Protestant-Priest Powder to the whole Nation.</i> 20</p> <p><i>Concerning Astrology and its Excellent Use.</i> ib.</p> <p><i>An Eminent Astrolog. Story.</i> 21</p> <p><i>Some Easie Astrological Rules needful to be Observ'd in taking Physick.</i> 22</p>	<p><i>The Description of the Planets.</i> ib.</p> <p><i>How to find a Planetary Hour and its length Day or Night.</i> 23</p> <p><i>A more Easie short way, &c.</i> 24</p> <p><i>The Great Affinity betwixt Musick and Physick made Plain.</i> 26</p> <p><i>How in several Particulars, Musick and Physick agree.</i> 27</p> <p><i>A Canon of four Parts in One.</i> 28</p>
---	--

ADVERTISEMENT.

TO Prevent all Frauds, know, That This Rare Power, known by the Name of the English *PRIESTS-POWDER*, is to be had No where but at These few Places Following, viz. By the Author (*Thomas Mace*) at his House in *St. Peter's Parish in Cambridge*, near the Castle; And at *Mr. Daniel Peachey's* in *St. Buttolphs Parish* there: And in *London*, by *Mr. Adam Mason* at his House in *Old Bedlam* near *Bishops-gate*; And by *Mr. William Pearson*, Printer, at the third Door in *Hare Court* in *Aldersgate-street* near the Meeting House; And by *Mr. John Vaughan*, Milliner, at his House in *Grivill-street* near *Hatton Garden*; and by *Mr. Will. Benson* in the *Old Baily*;

Note, The Powder is Sealed up in Quarter Ounce Papers with Directions to go along with It when 'tis sold, with the Author's Own Coat of Arms, viz. An Arm'd Hand holding a Scepter, and 2 Spur-Rowls at the Top. The Price of the Powder is 10 s. the Ounce, and is Sealed up, &c. as before.

THE EXPLANATION OF The Title Page.

Because the *Title Page* begins more like a *Riddle*, than in the common way of a *Title*; it may be expected it should be Explained: therefore thus. As to the *First Clause of it, Viz, The The first Clause* Physician, and no Physician; I do freely acknowledge I am no *of the Title* physician, either by Education, Gradation, Licence, Intent or Practice. *page Explain'd.* Yet I thank God, I was not *The Fool at 40 according to that old English* Proverb, which runs thus, *Viz. Every Man is either a Fool or a Physician for himself. at 40 Years of Age.* That is as much as to say, He that has liv'd to 40 Years and has not taken so much Notice of *His own Constitution* &c. as to know what is Good or Bad for *His Healthfull Well being* &c. may justly be call'd the Fool; But otherwise *The Physician*. I say I was not *Then the Fool*, for I had by *That Time Observ'd* what was Beneficial for my own Health, &c. So that if the Proverb be true you must acknowledge, that I was then a Physician Tho' but for my self, and what was *found Good for my self* must needs be Good for *Thousands besides*. Well then Grant me but That, and that's Enough to make Good, the first Clause of my Title Page, *Viz, the Physician and No Physician.*

And now, since I am upon this Theme, I will take the Liberty, to ask This one Question, *Viz: Whether it be not possible, for a Man that* *A Pertinent Question.* has liv'd to 40, 50, 60, 70, or 80 years Old (as I have now done) may not He (I say) be as Good a Physician (having *Studied Himself and Nature* (It may be) 30, 40, or 50 of Those 80 years) as a young Stripling, who has been but five years at the University, and has got a Batchellor of Physick's Degree upon his Back; by Reading a few Books (perchance but a year or two neither of those Five, *before he got his Degree.*) Now I say *This young Man must not be deny'd to be a Physician*, how little Experience soever He's Furnish'd withall Either of His own, or of other Men's *Constitutions, or Complexions*; neither can he be Questioned (by the Law) if he chance to give such Physick as Kills any Man he takes in hand to Cure.

Without doubt, Experience is a most necessary Thing for a Physician. But this only by the Bye, and by way of Preparation, (as a Brush or Whisk,

to Clear off some dust and that (no doubt) will be *Blown or cast upon this my Attempt*, by some *Envious Breaths or other*; who usually are *displeas'd*, at any *Honest or Laudable undertaking*, that may seem to *Reflect upon Them*; Tho' I do it not for any such end (God knows.)

The 2d. Riddle
unfolded,

And now to the 2 Riddle which is *Prescribing Physick and no Physick*. This must needs seem as *Strange* as the *First*. However it shall be as *Easily made Plain* as the *First*, *Viz*, Thus; You must know, that *this Rare Thing* that I Thus *Commend* unto the World; for an *Universall-Physical-Medicine*, for all sorts of *Constitutions*, and all sorts of *Maladies, Sickneses, and Diseases*, is a *Chymical Prepar'd Powder* which for some late years past I have Publish'd in the Name of the *English PRIEST'S POWDER*, and which it self is *never to be Taken*, either *Inwardly* (as *Physick*) nor *Applied Outwardly* to any *Wound, Sore Scab, Bruise, Swelling, Pains, Aches, Head-Ach Rheumatick-Sore-Eyes, &c.* All which, and many more, tis most *Admirably good for*. I say, it is never (it self) to be us'd or Apply'd (as *Medicine*) But (only) a *Tincture*, which it sends forth, into some *Certain Liquors*; into which it is to be *Infus'd*, for some *certain Hours*: And those *Liquors*, (*Retaining its Virtue*) are only to be us'd; And (as *Physick*) are to be taken, into the *Body*, in the way of *Potion*; *Other* for *Vomit, Purge, Glisten, or Sweat*; But in the way of *Chirurgery*, are only *Outwardly Applied*, by *Washings or Bathings &c.*

The 2d. Clause
of the title page
Explain'd.

So, that the *Powder* (which is *Really and Virtually*) the *Physick* must never be taken, or us'd, but still carefully kept, in some *Glass-Bottle*, to infuse a *New supply of liquor*, in the room of what may be taken off it for some present use at any time.

So that (here you may Easily perceive, the *Riddle unsolved*, in that you never take the *Body of any Physick or Potion*, as is generally done from the *Apothecaries-Shops* by *Physicians Directions*.

I need say no more (I suppose to Explain these two first *Riddles*. Therefore I proceed to the next. *Viz*,

Every man his Own Physician, Apothecary; Chyrurgion with Little Cost, and far less Trouble.

The 3d. Riddle
Explained in 5
particulars.

Here are no less than *Five Things Particularly to be consider'd*, All which seem (at the first view a *Confounded Piece of Impossibility*; but, (as the two former) you shall find them very easie to be understood. As Thus, First as to the *Physician*, you are only to get the *Book of Directions* (which is but very *Short and Plain*, and to be understood (almost) by any one, except (only) an *Idiot or Fool*. So that upon whatsoever *Occasion* you are to use your *Physick*, (or rather *Tincture*) it is but *Turning to That Place* (in the *Book* which concerns your particular *Business*; and There you shall have *Exact Directions* what you are to do and how; as well as if you had *Studied five years in the University*, and obtain'd a *Bachelor of Physicks Degree*, &c.

There's one of the five difficulties easily made Easie.

Secondly, the
Apothecary is
Made.

The Second is the *Apothecary*. Now as to That; most People know that the *Skill*, the *Work and Labour* of an *Apothecary* is to *Procure Simples* and of several sorts and *Kinds*; and to *Prepare, Order, Mix, Belabour, Compound*, and *Work* them all up into *Divers Forms and Ways*, with a *Vast Deal* of continual *Care and Trouble* (besides the *Cost*.)

But

But now, whereas *This High Virtue* carrying in it such a *Powerfull Pre-
dominancy* over *All the Enemies of Mans-Nature*, whereby it does *Cleerly
Expell and Drive forth* the *very Root of any Disease* (curable) if it be *Taken
in Time* there needs no more to be done, than to *furnish* your self with
a *Competent Store* of *This Wonderfull Thing*. And put it into *Preparation*, ac-
cording to the *Exact Directions* of the aforesaid *Book*; which (having
already (as we will suppose) made you a *Physician*) you have *Nothing* more
to *Provide for*, or to do, than what you will find *Therein Exactly set down*,
and now you are an *Apothecary* also.

So that now, you may conclude your self, both *Physician* and *Apothecary*,
and sufficiently become *skillfull* in both, for *Most Diseases*.

It now only remains that you have sufficient *Skill* in the common *Art* *Third, the Cky-
of Chyrurgery* (for I pretend no further) which already, is (upon the matter *surgeon Made.*
done;) Supposing you are *Physician* and *Apothecary*; for you have *Nothing*
more to do, than still to apply your self, to *Those Plain Directions* in your
Book. Making use of the *very same Virtue* which does *All things* as well
in common *Chyrurgery* as in *Physick*; (excepting only *Fractions, Dislocations,
Cuttings off of Arms, Legs, and such like*; yet it shall *reale* any of *Those Grie-
vances*, as well as most things that are usually applyed upon *These occasions*.
So that now, you (being thus *Accomplish'd*, may say, *Iria sunt Omnia*, you
having *All the Three Properties* of a *complete Physician*.

And no doubt (if you would take up the *Humour* to be a *Mountebank*) *The Quacks and
you would* (by way of *Figure*) be said to put them all into your *Pocket*; That *Mountebanks
is, You'd spoil their Trade*. Ques. Why? Ans. Because, admitting *their Medicines* *undone.*
to be never so *Good*, yet when they are *Once taken, they cease to be*; They are
gone, and you must be at a *new-Charge* for more *continually*, as you have oc-
casion; whereas *This*, (after 'tis *Purchas'd*) shall do you *Ten thousand Services*,
(never *Losing* its *Virtues*) to the *End* of your *Days*; as shall be made good
by what follows in the next two *Particulars* to be *Explained*. And thus
I have made *Plain these three first Difficulties*; there needs not much to be
said to *Explain* the other two. *Viz*, with *little Trouble* but *far less Cost*.
These two last, being Included, in the three former.

First to the *Trouble*, you having but once *Purchas'd* your intended *Quan- Fourth, the Vir-
tum, Stock or Store*, of the *Forementioned Chymical-Powder*, you need but put *tle Trouble.*
it into a *Strong-Bottle-Glass*; And put to it such a *Quantity* of such *Liquor*,
as you are *Directed* unto in your *Book of Directions*; and in *24 Hours*
That Liquor, will be fit for any *Physi- all or Chyrurgicall* use, without any *fux-
ther Trouble*. And this is all the *Trouble* you need be at, as *Long as you Live*,
putting still a *New supply* of the same *Liquor*, when at any time you draw
off any from the *Powder*, the *Powder* still remaining in the *Bottle*.

And here 'tis well worth your *Notice, Viz*,

‘ That tho’ the *Liquor* will be sufficiently *Tinctur’d*, fit for use in *24 Hours*,
‘ Yet if you let it lie upon the *Powder 24 Days, Months, or Years*, (or I be-
‘ lieve never so long) it will be, (but) always fit for use. For no *Liquor* can
‘ Receive more *Tincture*, than its *Body or Capacity* is able to contain; And
‘ (which more is) the *Powder* it self, will *Never wast* in its *Substance* nor its
‘ *Virtues*, although it lye never so long in *Liquors* to *Feed them with Vir-
‘ tues.*

‘ These are *Great and High Things*, and not *Easie to be Believ’d*; however
‘ you’ll

you'll find all *True* for *Experience* has *Confirm'd* them ; And when you find them thus as I my self (with *Many worthy Persons* in *this Nation*) have done ; let them not only be the cause of your Wonder and Admiration, but also to *Magnify and Adore The Infinite Unconceivable God, (The Good,) the Unsearchable cause of Causes* whose works are all *Mysterie*, and full of *Wonder*. But *This one Thing* which I here discourse of, (and thus kindly Publish for a *General Good*) is *One* of the most *admired Wonders* (in its kind) that can be produc'd. The *Load-Stone* is a *Great Mystery*, in its *Magnetick Property*, but *This* may be said to be *more Great*, in that it has so *General a Physicall Excelling Property*, as well as *Magneticall*. (For its *Virtues* are *Perpetual* by being *Magneticall*. And if you do, or can believe, the strange *Virtues* or *Property* of the *Load-Stone* ; It will be a means to help you (the more *Easily*) to the *Belief* of what I Here declare ; concerning these seeming strange and incredible things

The last of which I shall now dispatch in few words ; That is, if it be remember'd, what I have already said concerning the four former Particulars, it is already made out.

Fifth, with less Cost.

For if it have *Virtue* to doe all those Things which I have affirmed it can and will do, (and *These Perpetually* as it will most certainly do,) what Thing is there that can be nam'd, of *Greater Value*, or ought to be *more Highly Esteem'd* of than *This Thing* ?

The reason why it is the Cheapest thing upon Earth. So that let it cost what it will, 'tis the *Cheapest thing upon Earth*. For, when you have but *Once Purchast* it, you need never be at a *Penny-worth* of *Physical cost* more, so long as you live ; yea, you may when you *Dye*, leave it as a *Precious Legacy* to your best *Friend* ; And He again may do the like and so from *Generation, to Generation*, &c.

And now I think the whole *Title Page* is made *Plain*, even to the weakest Capacity.

How it comes to be a Perpetual all Medicines. However (yet further) to *Highten* your *Admiration* and wonder, you are to know ; That 'tis found by continual *Experience*, that this *Powder* is *Magneticall*, continually drawing *Inn*, the *Influentiall Virtues* of the *Heav'ns*, so fast as it gives forth (*Load-Stone* like as I said) by which Faculty it becomes a *Perpetual Medicine*, by never wanting *Virtue* ; And if this you find to be *True*, (as sure enough you will, if you ever be so Happy, as to make *Tryal* of it) you then will surely say with me, 'Tis the *only Thing* in its *Kind*, not only of the *Greatest Value*, but of the *least cost* of any Thing known in the whole *World*.

The Author's Intention by this W O R K.

IS This, *Viz.* to Accommodate the *Meaner sort of Men*; but more especially *The Authors* the *Poorest* of all, who stand most in Need of Help and Comfort in their *Intention by* Sickneses, seeing no Great and Skillfull-Physicians, will so much as look *this Work.* after Them, or scarce think of their Miseries; so that *many Thousands* live in *Misery*; *Languish* and *Dye*, for want of *That* which every ordinary House keeper might *Easily Purchase*, and not only have the *Benefit of it* for *himself* and *his whole Family*, during his *Life*, in all common Sickneses, and Diseases, but might also be *assisting* to *all his Poor Sick Neighbours round Him*; And not give away the Value of a *Quarter of a Farthing* at any *One Time*, to any Poor body towards the Removing of an *Ague Fever*, *Small-Pox*, &c. Yea the *High French Pox*, *Leprosie*, or even the *Plague* it self, all which *I myself* can manifest that This Rare Cheap Thing has Cur'd, as shall be made out in the following Discourse.

And this is the first of my two *Universal Medicines* mentioned in the Title Page, where I say the *first the Worst*. The meaning of which saying is, that 'tis worse to procure *Health*, by *Physicall-Means*, than by *Naturall Means*, if possibly it may be so gain'd: *For Physick is a meer Sicknes in it* Note when Physick self, and should never be taken but upon *Absolute Necessity*; and very *Cau-sick* should be *taken*, and when *taken*, and when *but has Poyson in it, which is the only cause of its Operative Qualities*; therefore not. due regard ought to be had what sort of Physick People put into their Bodies. But *This Physick which I Here Publish has no Body, but a pure Tincture*, which *This Physick has* although it has the *Operative Power* to stir and bring away the *Poysonous* *no Body.* *Humors in Mens Bodies*, yet it *having no Body*, can leave no *Malignity*, or *Danger* behind it; as too often is known from the common ordinary Potions which are given to Sick People, and which oftentimes proves more *Dangerous* than their Diseases.

Now I would have you take *Good Notice* that what I have said thus far, is chiefly in Reference to those who are *Passively Sick*, and labour under *Pains and Grief*, &c. And unto such I intend only the *Benefit*, and commend the *Excellency* of This High Excelling Vertue. *To whom only it is to be given*

But for all such as be actually Well, and in good Health, I do commend my Second Universal Medicine to be The Best, mention'd in the Title-Page. (*Viz.* The Best, because 'tis *Naturall*.) Yet they Both may well be call'd the Best, according as they may, and must be us'd, by all who Truly regard their Health, which is Their Richest Earthly Treasure.

I will now give you a little short Discourse concerning the *Phylosophers-Stone*, and then tell you a few Remarkable Stories, concerning the *Excellency* of This First Universal Medicine, in certain Eminent Cures which it hath done, even to Wonder and Admiracion. Con-

Concerning The *Philosophers = Stone*,
Which has been long said to Turn all Things into Gold,
and what may probably be the Real Meaning Thereof,
for we can see No such Thing.

Much Talk has been of *The Philosophers-Stone*,
 From *Ages past*; That by its *tinge alone*,
 'Twould turn *Inferiour Metals into Gold*.
A Glorious Wonder sure, if *True*; but *Hold!*
Where is't? Who has't? we no such *thing* can see;
 'Tis surely *Folded up in Mystery*,
 And most believe, 'tis *certainly a Lye*.
 Yet truly, (for mine own part) *so don't I*.
 I do believe, that *Really* there is
 In *Nature's store*, ev'n *such a thing as This*;
 Tho' not according to its *Literal Sense*,
 As turning *Br ss*, into *Gold's Quint-Essence*,
 That saying's surely *Metaphorical*,
 And cannot well be understood by *All*,
 But needs *Explaining*; and therefore shall be,
 Made *eatie*, to each *low Capacity*.

The Explanation Thus.

Most Men judge *Gold* to be, *The chiefest thing*,
Delighting Man, which *Nature's Store*, doth bring;
 For where there's *Gold Enough*, *Naught's* wanting there,
 All Things beside are *Gain'd* by little *Care*.
 What do not Men attempt *God-Gold to Gain*?
 Oh! how they *Cuddle!* how they *Run Amain!*
 Adventring *Life and Limbs*, to find it out,
 Yea, (often) Their most *Precious Souls* to boot,
 Yet notwithstanding *This*; *One thing* I'll name,
 Of much more *Value*; *Farr Exceeds* the same;
 'Tis *Health! Health! Health*; That *High Prize'd Jewel Health*,
 And in compare of Which, *Gold's* meerely *Pelfe*.
 For were all *Woods, Rocks, Hills*, yea *Mountains Gold*;
 And free for any one to take that would.
 Yet wanting *That most Rich, Ch'f treasure, Health*,
 Those *Golden Mounts* would nought resemble *Wealth*,

For thus it may be Truly said.

The Rich Man Sick, and full of *Paine* is *Very Poor*,
The Poor Man in his *Health*, and *Strong*, is *Rich*; yea more;
 For He's contented with his *little Store*,
 And *that's a Treasure*, *Ever running o're*.

Now Here take Notice,

That Health's That *Precious* Thing the Wise men (sure) of old,
 Did comprehend under That *Specious* Name of Gold.
 And had a Stone which would procure The Same,
 Which Stone I Fancy much that I could Name.
 But shew one like't I will, that every one may see,
 How Wond'rously it works in Myſtery.
 So, that in time, Experience plain shall show,
 And make Men say, *We now That Stone do Know*;
 And for Substantial Reasons, Thus conclude,
 To *This* same Stone, the *Wise* men did allude.

Now here Friend Reader take Notice,

I Declare (in the Presence of the All knowing God) that I have been made Happy, in the Knowledge and possession of this Rare Thing, more than 30. Years last past, as will appear in the First of those Eight Marvellous Unquestionable Stories (here shortly following) and for the which I most humbly give Thanks and Praise to That most Bountifull Donor; This being *That Great Universal Medicine of all Universals*; and the which of late years I have Published, under the Name of *The English Priest's Powder*. And here I think it convenient to give my Reason, why I gave it *That Name*, having been sometimes ask'd why I call'd it so. My Reason was This. *Viz.*

Because, there have been Two very Eminent Powders, of late years The Reason of Published, under the Names of Two Roman Catholiks, the one was Sir the Name of the *Kenelm Digby's Sympatheticall Powder*, which would Cure Wounds at many English Priests Miles distance, by only Anointing the Weapon or Blood taken upon a Cloath Powder, and its &c. (the which is very Admirable). The other was the Roman Jesuit's Augmentation. Famous Physical Powder, (very Highly Magnify'd by most Great Persons) &c.

And now, My Powder being the 3d. (*Et Tria sunt Omnia*) and finding it no whit Inferior to those two Former; But in Many Respects, Far outstripping them; and, that the world should see, that The great Bountifull Donor of all Excellent Gifts, has not Bound Himself up in His High Favours only to Those of the Roman Church, But has likewise been Pleas'd to Distribute Some, to an Unworthy Son of the Protestant-Church of England also; therefore I call it so. But now, (for the more Cleer Distinction sake) I would have it call'd, The-English PROTESTANT PRIEST'S POWDER.

And now I shall Proceed (as before) and let you know the Admired Use of This Powder (or Stone) First, as 'tis Physical, Viz,

Fear You the Plague, and fain would be Secure,
 Let This be us'd, it is Prevention sure.

The Universal
 Physical Medi-
 cine.

Yea, were the *Plague* ev'n *Sett'd* in your *Blood*,
 There's nothing *Likelier* (sure) to do you *Good*,
 Or have you *That Foul, Nasty, Pockey, French Dis-eas*?
 Take *This*, 'twill surely *Cure*, and *Thoroughly* give you *Ease*.
 The *Quartan Ague* (most *Physician's Shame*),
 It fails not *Perfectly* to *Cure*, the same.
 'Then down from th' *Plague and Pox*, thro' all *Inferior Ills*,
 If *Curable* it *Cures*, and *All Their Causes Kills*.
 For by Its *Searching, Clear's i-g-Faculty* and *Might*,
 It *Cleers* the *Body of All*; and sets *weak Nature Right*.
 For unto *Nature* 'tis so *Sure* a *Friend*,
 It keeps it *Healthy*, to its *Destin'd End*.
 And for Mine Own Part, when *This fails to give*,
Assistance to my *Life*, I'll *Cease to Live*.
 No other Means I'll use; none can be *Given*,
 For when *This failes*, *Prepare your self for Heav'n*.

Thus far concerning Its Physicall Operations.

Now concerning Its Virtues Chyrurgicall.

IF *Outwardly Apply'd*, 'twill *Cure a Wound*,
 A *Bruise, a Sore, a Scab*, 'twill make all *Sound*.
 For *Head-Ach, Pains* and *Rheumatick, Sore Eyes*,
 There's *Nothing Better* (sure) *Man can Devise*.
But to be short,
 Most things with *Physicks, Oynments, Plasters, Salves* can do,
This Thing shall do the *Like*, if not *Out-do them* (too.)
 And thus much (sure's) enough to show *Its Excellence*,
 And give it (*Justly*) due *Prekeminence*.
 'Bove any *One Thing* known in *Nature's Store*,
 Yet of *This Virtue* (still) I can say *More*.
 " And *One Thing* more I'll say, I have not said,
 " The which shall set its *Crown upon Its Head*.
 " And *This* it is,
 " *This Wond'rous-Virtue* is *Magneticall*,
 " By which,
 " *Its Operations* are *Perpetuall*.
 " That is, so long as *Nature* doth endure,
 " (Ev'n *Load-Stone-like*) It keeps *Its Virtues sure*.
 " Which is a *Wonder*, Never yet was *Told*,
 " Of any *Physick*, either *New or Old*.
 " But *Truth it is*; *Experience* doth *Confirm it*,
 " And from *Experience* I do *Thus affirm it*.
 Yea, *Witnesses* good *Store*, if need there were,
 I could produce, to make *This Truth* *Appear*.
 But *That* is needless; Why? *Ans. Because*,
 That any one, may by an *Easie Tryal*,
Prove, or Disprove the Thing, 'gainst All Denial,

But

But still.

If This a *Wonder* seem, consider Well,
The *Virtues* of the *Load Stone*, which to Tell,
Is also *Needless*; Why? Ans. Because, that most Men know
It has a *Secret Power* Thus to doe,

That is,

To draw in *Virtue* as fast as it gives Forth,
And so Perpetuates in its *Excellent Worth*.
And, why not This (I pray?)
'Tis worth each *Wise Man's* Easie Tryal,
And That's the *Surest Way*,
To prove the *Truth* gainst all Denial.
And when you find This True, as certain *Truth* it is,
Esteem It one of *Natures* choicest *Mysteries*.

Gloria Deo in Eternitate.

Beloved Reader, mind me Well,
I no *Fictitious Stories* Tell,
But real *Truths* (as I can Show)
Which from *Experience* you shall know.
If *Patience* you'l but have and Try,
You'l say, 'tis *Truth*, as well as I.

Therefore,

I'll say no more to praise It, but here *End*,
Let it in its *Great Work*, it self commend.

And now (*Friend Reader*) if thou canst find but so great *Faith*, as to
Believe This *Mighty Troath*, which I do Publish Here, Thou mayest be *Hap-*
py in the Procurement of This *Rare Thing*.

But if not,

Thou must be content to Live as well as thou canst, in thine own *Ignor-*
ant Hard Happ and *Unbelief*, and let others Enjoy the Benefit thereof,
who are more *Charitably Credulous*, and dare Believe an *Honest Man* upon
his own *Bare Word*.

But now I think on't *Better*; and consider the *Nature* of his my seeming
Bold, and strange *Undertaking*, and that it must needs appear very *Doubt-*
ful, or *Incredible* to most (or indeed to all) who have taken little or no
Notice of *Nature's Wonderful Operations*, and the *Admirable Secrets* which
he *Hid*, and close lockt up, in Her *Rich Cabinet*, (not to be *Reveal'd*, or
known to any, that doe not intently give their *Minds* delightfully after
such Things.) I will therefore here relate something that may give
thee a competent *Satisfaction* in some few particular instances,

But still, Thou must *Believe*. For,

It was never my *Business*, nor is, nor ever shall be, to play the *Quack*,
Emperick, or *Mountebanck*, &c.

I am no *Mountebanck*, No! no such Thing,
No boasting *Covetous Physician*;
But I am *One*, who thus *Good Tydings* bring
Both to the *Rich*, and to the *Poorest Man*:

C

And

And am unto my *Kind*, so much a *Lover*,
 That therefore I, this rare Thing thus *Discover*.
 Which (doubtless) has been known to some few *Wise of Old*,
 Tho' not thought *Fit*, to'th Publick to be Told.
 'Twould sure have been too *Great a Loss* to'th *Trade*,
 If publick *Knowledge* of it had been *Made*.
 However *Here it is*, and thus I'll make it *Common*,
 And chiefly for the sake of each *poor Man and Woman* ;
 And at so *Easie a Rate*, that all the *World* shall see,
 Nothing can be more *Cheap*, assured
 That bears a *Price*, if it you will *Compare*,
 To any thing that's *Common*, or that's *Rare*.

For,
 One *Dose* of it, if you will keep with *Care*,
 Will last your *Life*, and so from *Heir* to *Heir*.
 If this a *Wonder* seem, do but *Conceive*,
 It has *Magnetick Vertue* to Receive ;
 So fast as it gives *Forth*, and so thereby
 Perpetuates in *Circularity*.
 The *Load-stone* has the like, which when *Man Knows* and *Sees*,
 Let him *Admire*, and *Praise*, the God of *Mysteries*.

Some Instances follow as it has Wrought in Eight Eminent Stories

The First Story
 of the Plague.

THE first shall be a true *Story* of what hapned at *Cambridge*, in Alder-
 man *Muriel's* Family. In the Year 1665, or 1666, in both which
 Years, the *Plague* was in that Town (my self being an Inhabitant there-
 in ;) This Person, his *Wife* and *Family*, were all shut up upon that Account
 in *St. Clement's* Parish ; when as a near *Neighbour* of *His*, (and a *Friend* of
Mine) knowing that I had this *Excellent Vertue*, came to me, and desired
 me, to send them some of it in their *Distress* : And truly, (at the first)
 I did *Refuse* to do it, in regard it was a *Desperate Case*, (my Self, not be-
 ing a *Profess'd Physician*) And besides, there were in the Town, divers
 Able Physicians, so that I told this Friend, that if I should meddle, and
 any of them should *Die upon it*, I might run my Self into I knew not
 what *Danger*, and thereupon desir'd to be *Excus'd* ; advising them to have
Recourse to the Physicians, &c. Mr. *Muriel* being an *Alderman*, there must
 needs follow a greater *Notice* of any *Mishap* *Hapning*, than if he had been
 an *Inferior Man* : But this Friend of mine, would not be satisfi'd, but still
 urg'd me to comply with her desire ; telling me, That I should not be
 known in the *Business*, but that She her Self, would take it wholly upon
 Her.

Whereupon, I did *Consent*, and sent Her three quart Bottles of this
 prepar'd *Vertue* in Sack ; so she went with it as near the *House* as she thought
 Convenient, and call'd to the *Watchman*, or *Keeper*, of their *Door*, and
 bid him call to Mr. *Muriel*, to look out of his *Chamber Window*, which
 both He and his *Wife* presently did, (being themselves both very well at
 that

that present,) so she told them, *What a Hopeful good thing she had there for them, which she doubted not, but would preserve them all, &c.*

But Mr. Muriel himself *Refused it*, and said, *He would take none of it*: But Mrs. Muriel desired her to set down, saying these very Words, *By the Grace of God she would take it*; whereupon it was set down, and such *Directions*, as I had given, for its Use, was likewise left; so my Friend retired, and the *Watchman* came and took it, and set it into the House for them.

'Now the *Sequel* is to be *Observ'd*, which, in short, was this: Mrs. Muriel 'her self took it, and gave it to every person in the Family, (*both to the Sick, and to the Well.*)

'*The Sick Recovered, the Well never fell Sick, only Mr. Muriel himself, (who refus'd to take it) Sickned and Died.*'

This is a Story still in Memory by the Ancient Livers in the Parish, and may be prov'd if need were, but it shall be none of my Business; I told you, *You must Believe, but chuse Whether you will or not.*

Of the Leprosie.

AT the Lady Rhoad's House in Derby Shire, at a place call'd *Barl-brough-Hall* (a Mile of *Clowne*) I met with one *Thomas*, an Old Man, The Second Story.

I knew him by no other Name) he being the *Ladies* Over-seer of Her *Cole-pits*, with whom (the Year before) I had left some of *This High Virtue*, as also, with the *Lady* her self, a pretty full Store, for she would needs be a *Fastriss* for me, to divers of her Friends, &c.

Now, as soon as I was come thither, and Old *Thomas* had Saluted me; he presently told me, *That his Wife had cured one of the Leprosie* with my Powder, which to me was a great peice of *Strange News*; in that, I never had the opportunity to try it upon any such. Here you have the Person and the place, so that the Verity cannot be suspected; and I am confident the Lady her self, will aver what I have writ from Old *Thomas*; I shall say no more to this.

The Story shall be of an other Female Person, at the same Lady Rhoad's in Derby-shire, whose Name was *Madam Green*.

HER visible Disease was the *Yellow Jaundice*, (very much discovering The Third Story it self in her Colour) proceeding from inward *Obstructions*; and of the Yellow those, from the want of her monthly *Visits*, and those, from the Original of Jaundice, *Ob-All*, (or most Diseases) viz. the *Stomach*, (a foul Corrupt Stomach,) which, *strustions*, and as it were, Poison'd all her Food; the which corrupted her Blood, and, *Monthly Visits* distemper'd her whole Body, so that she could have no perfect *Norishment*, by any thing, she either *Eat or Drank*: And so it certainly is with all People, that take not especial care to keep their *Stomachs* Clean. Now she had

us'd all the helps as she thought convenient at *London*, but nothing did her Good, until she had made trial of this prevailing *Medicine*, which I here speak of. She took it but five times, and she began first with three Spoonfuls, and every other day increas'd a Spoonful, till she had taken seven Spoonfuls, and Then she was perfectly Cur'd of all, being clearly free'd from the *Yellow Jaundice*, and from all her other Grievances; as also restor'd to her *Monthly Visits*. The want of which (proceeding from her foul Stomach) was the cause of all her Ills.

This Story is easie enough to be prov'd or disprov'd, Run or Ride that will.

Of a Girl brought to Life after she was laid out to be Stript.

This *Forth* Story was sent me in a Letter from Mr. Samuel Taylor, Chaplain to Sir Roger Langley of Cherry-Hutton, 7 or 8 Miles beyond York, and Minister of the same Town also; who likewise was a Physician to his Neighbourhood, &c.

THIS Gentleman having been one of my Old Acquaintance in Cambridge, meeting me at York, and hearing that I had This Great Rarity, prevail'd with me for some of it.

But he (having entred into a former formal way of Practice) laid this of mine aside for some Years, not at all making use of it, till once, upon a very Dangerous Case, when he had given a Girl (about Ten Years of Age) some certain Physicks which did not work at all, but lay in the Body of the Girl, to her great Oppression, and his great Fear; so that he knew not what to do further, till at last he bethought himself of My Powder. And according to such Directions, as I had given him, he ventur'd to give the Girl a Dose of it; which, after some little time, the Child began to be extream Sick, and Died away, and continued so long, till the Women thought convenient to stript it, and (to That purpose) laid it forth upon a Table, and began to turn it over and over, in the way of Stripping: But in That Action, the Girl began to make some Motion, and soon after to Boaken, upon which, they taking Her up, and assisting what they could, the Child began to Vomit, and so continued, till she had brought up all her former Load of Physick, and her Disease along with it; and from That time she Amended and Recovered her perfect Health, and grew sound again. This Story, I have still under the Ministers own Hand Writing, which was in the Year, 1670.

Now what is chiefly worth Noteing in this Story, is, That Nature so extreamly over loaden by the Disease and the former Physick, that she was not able to bear up against it, and fell into Languishment. But then, when this Powerful Vertue was added to the Former, it must needs either plainly Destroy Life, or set it at Liberty; the First of which, as you have heard, Happened. And, if this be not an Eminent, and a most Remarkable Story, I would fain hear one by any that are thus Implor'd; I have told it with Particulars enough, and Circumstances more than sufficient, in so much, That it may easily be Prov'd or Disprov'd, if any be so minded. I am no Mountebank, nor will I otherwise Trouble my self, to make People Believe; their Unbelief will be their own Loss, and not Mine.

Of a deep Consumption, by twice taking this Vertue, was Cured.

THere was a Person in the City of *Norwich*, (a meer stranger to me) *The Fifth Story.*
nor do I remember that ever I heard his Name; he was a Master Work-man of *Stuffs*, and kept many Men at work in that Trade; he was a Friend of a near Kinsmans of mine there, who desir'd me to walk down and see him, so we went to his House: The Man was *Bed-ridden*, and wasted to Skin and Bone, with a deep Consumption, and so very weak grown, that all about him thought he could not live.

I asked his Wife, if he could sit up? She answered, No, my reply was, That then he must *Die*; yet I told her, *That Life was sweet*. And if they could raise him up by strength of *Arms*, and set him in a Great Chair, (which I saw there standing by) and *Bolster* him up with *Pillows*, and hold him so for an Hour or two, it might be worth your Labour, and I would send him two or three Spoonfuls of something to take (which was this Liquor.

All this was done, and he took the Liquor, and it wrought so effectually upon Him, and his Disease, that he grew finely *Cheerful*; after it had done working That Day, and sat up two or three Hours after it.

The next day but one, he took it again, in a greater Quantity, which wrought so Effectually, bringing off from his Stomach such a boundance of *Sour Humours* (which were the only Cause, that no Meats or Drinks could nourish him:) that from That second Taking, he was so *Reviv'd* and *Refresh'd*, that he ran about the House among his Work-folks, as if he had not been Sick at all; only he look'd like a *Starveling*, as *Lean* as a *Rake*, as the Proverb goes. So that he perfectly recovered out of his Consumption from That very time.

I would fain have perswaded him to have taken it once or twice more; to have confirm'd him in his Health, but could not: He telling me he was *Very well, Very well, &c.*

This is as true a Story, as was the former, and very Notable sure.

Of a Soar Breast.

IN the same City of *Norwich*, there was a Servant Maid unto Mr. — *The Sixth Story.*
Cook, one of the Sheriffs of the City, living in *Cunsford street*. There were two Brothers at That time of the same Name, both Sheriffs of That City; this Mr. *Cook* was the younger Brother, but the Senior Sheriff, and as I am inform'd, was Mayor there the last Year, or the Year before: This Maid had been long afflicted with a *Soar Breast*, and often heal'd by *Chyrurgeons*, but still broak out again, which continu'd thus many Years.

It was my Chance to be there, and seeing it, I did advise Her to make use of This Thing; the which, I left with her, with *Directions* how to use it; and not long after, I received a Letter that this Maids Breast

was.

was perfectly Cur'd, and stood Sound. Her Mistress (Mrs. Cook) sent me a very civil piece of *Thankfulness* for it afterwards.

This is a *true Story*, and may easily be Prov'd, &c.

Of Madnefs Cur'd, very Remarkable.

*The Seventh
Story.*

THIS Story shall be of a *Mad-Woman*, at a place call'd, *Wath* in *Yorkshire*, four or five Miles from *Rotherham*, who threw her self into a *Deep Well* of *Water*, and very hardly was got out *Alive*, I being by chance at that *Town*, hearing of it, went down the *Town* to see this sad *Sight*, and found the *Woman* fastned to her *Bed-Post*, with a great *Horse-Chaine*, and her *Husband* with others, sorrowfully standing by; The *Woman* looking Frightfully and Sullenly upon us all. So after a little *Discourse* upon the occasion, I ask'd her *Husband*, if he had sought out for any means or help of *Physicians* for his *Wives Recovery*? &c. His Answer was, That he was a *Poor Man*, and had not where-with-all to do it, &c. Then I ask'd him, If he were willing to use Means if it were given him? &c. He answer'd, He should be very thankful, &c. Whereupon, I order'd it so, That when she call'd for *Drink* next time, there should be a good *Dose* of this *Tincture* put into it, (for I perceiv'd, she was a lusty strong *Woman*.) The which was done, and soon after she call'd for *Drink*, and took it all off, and in a little time, it began to work (*Rarely Well*;) she all the while standing stoutly upon her *Legs* staring *Mad*, and spouting all the *Vomits* out of her *Mouth*, to a huge distance from her (looking fix'dly about her all the while) till at last she ceas'd *Vomiting*, and it turn'd to *Purging*, and then she took her *Chamber-Pot* and us'd it; the which, I caus'd the *Man* to fetch away, (after she had set it down) that we might see it, but I never saw such a *Stool* before; for it was as *Black* as a *Chimney Sock*, a perfect sign of *Melancholly*, or *Madnefs*. And in short, Thus he continued giving her this same *Liquor*, and in a very short time, she perfectly recovered her *Right Sences*, and that very *Harvest*, she went *Gleaning* among her *Neighbours*, as *Sensibly* and *Quietly*, as any of them, and so continued.

This Story is as well worth Noteing, as any of the former, and as well worth the Enquiring into, if any be doubtful of the real truth thereof, there are particulars enough to find it out.

Of the French P O X.

*The Eighth
Story.*

IN this Story of the *High French Pox*, I must be excus'd, in that I nominate no Person, save only a lusty *Young Man*, of a *Vigorous*, *Strong*, *Lively*, *Brisk* and *Active Temper*, &c. It being too great a *Reflection* upon his *Reputation*, to give any hints towards his being thus known; I shall therefore only tell you, how that he was *Miserably Tormented* with this *Foul Disease*, and how soon he was Cured.

He

He was infected with it from *Head to Foot*, broaken out in *Head, Arms, Privities and Legs, &c.*

It had brought him so *deplorably Weak*, that he could scarcely go up a pair of *Stairs* without Fainting or Swoounding away.

The Truth is, It was dangerous for any one to come near him, nor did any body Officiate in his Cure but himself. I gave him this thing freely with exact *Directions*, how to use it, which he very carefully follow'd, and in a short time, (First, by taking it inwardly, in the Nature of *Physick*, and then by outward *Washings and Bathings* of his *Soars* and other swell'd *Parts, &c.* till he was so perfectly Cur'd, that a while after meeting him in the *Street*, and asking him how he did, he *Rejoycingly* told me, (in these following Words, clapping his Hand on his Breast) *That he thought he was as strong as a Horse, and so continued.*

This is as true a *Story* as any of the former, and as true as ever any was told by any Man.

Here are but few *Stories* (of a great many which I could set down) to show and prove the admired *Vertues* of This *Rare thing*; and if these few will not suffice to satisfy, concerning the *Reality* of what I have thus far Declar'd, more would be needless; therefore I shall forbear to Nominate any other.

" These *Eighth Stories* are well worth *Observation* in This Particular, especially, viz. in that they are each of Them of a different and various kind.

" The first, the *Plague*; the second, the *Leprosie*; the third, *Yellow Scurvie, Obstruction and Monthly Visits*; the fourth, a *Dead Child Restor'd*; the fifth, a *Deep Consumption*; the sixth, a *Sore Breast*; the seventh, *Madness*; the eighth, the *High French Pox*; by all which you may plainly see, the *Powerful and Effective Force*, and the *Universality* of this *Alone Medicine*.

" And by which it may very easily be conceiv'd, That no other Disease can stand in its Way, or fail to be Cur'd, where This *Tincture* is rightly us'd or apply'd; for all, or most other *Diseases* may well be said to be comprehended under These eight great *Grievances*, (for *Omne majus continet in se minus*) so that cure These; doubt not of curing any of a lower *Rank or Quality*, therefore conclude it, (not only an, but) The *Universal Medicine* of *Universals*, in a *Physical* way. It never fails suddenly to cure any sort of *Ague* whatever.

" The singular *Quality* (by all that take it) it is observ'd to have, viz. *A singular Quality, constant to this Medicine.* It always leaves them with a *Hungry Appetite to Meat* (which seldom is found in most other *Physicks*) and is That, which shows the true *Effects* of its *Operations*, viz. " That the *Stomach* is *Restor'd*, the which is no small *Commendations of the Physick*; for as the *Stomach* is well or ill affected, so (constantly) is the whole *Body*; for in It, all our *Nourishment* is determin'd either for our *Health or Sickness*, wherefore This very One, only *Commendation* (if it had no more) is enough to Magnify it above all others commonly used.

I will therefore now Conclude this first Part, treating of the first *Universal Medicine*, specify'd in the Title Page, viz. Thus, *The First the Worst.*

P A R T. II.

C H A P. I.

Treating of the second Universal Medicine, which is no Physical Medicine, but Natural; and is the Best of the Two, as shall appear by what follows.

The reason of a just Preference. **A**lthough I have in the first part spoken so many *Great Truths* concerning the just and deserved Praise of That *Most Excellent Medicine*, of all *Physical Medicines*, and do really believe, that no one *Physical Medicine*, can be compared unto it in That respect; yet I do far prefer the *Natural Universal Medicine* before It, because, that That which is *Natural*, is ever to be Preferred before That, which is *Artificial*.

For *Nature*, being God's *Principal Work-man* (as may be so said) She never Errs, nor can she do any thing amiss; Her ways are *Plain, Perfect* and *Easie*; *Gentle, Sweet* and *Quiet*; *Certain, Absolute* and *Complete*, if she be not interrupted, &c.

So that whosoever follows the *Rules* and *Dictates* of *Nature*, cannot do amiss, but must needs live Happily in their *Health*, (for That's the *Theam* we are now upon) and it will hold good in all other things (in *Nature*)

What may well whatever.

be judg'd one of *Nature* being God's *Faithful Servant*, does all His appointments *Faithfully* and most *Exactly*, even according to His *Secret Determination*; and *God's Predestinate Purpose* That may be look'd upon as One, if not the Main *Predestinate purpose* of God.

What may be understood by the word Nature. We often have the word *Nature* in our *Mouths*, but few of us do consider, or understand what it is, or how, &c.

If I should say, that *Nature* is God's *own Oppering*, it cannot any way *Derogate* from the *Adorable Honour* which is *Due to God*.

He that shall *Studiously, Seriously* and *Considerately* ponder the various *Manners* and *Ways* of *Nature's* subtle and stupendious *Operations*, in the production of *Millions of Millions*, &c. (*ad infinitum*) of various *Varieties* of things, he must needs be *Confounded*, if he thinks they be otherwise produced, *than by God Himself*, (the most wise Infinite.)

Although God gives (or suffers us to give) Names to His *Attribute* or *Operations*, &c. and to give us leave to call His chief Operator (*Nature*) in regard He knows, how we are *Deprav'd* from our *First Original Understanding*, and *Right Capacity*, and that in our *Present State*, we are now involv'd, we see like blind *Moles*, and are incapable of discerning *God aright*,
in,

in, or by any of his operative *Works*, as we might or should have done, had we continued steadfast in our *Primitive* and pure *Capacity*. Therefore (out of His *Compassionate Condescension*, and great *Patience* to us) He suffers us to call *Things* by their wrong *Names*, and to understand them with a half understanding (if with so much.)

Nature, is God Himself, operating *Mystically* and *Magically*; for if *What is Na-* God were not *Present* in *Nature*, or *Nature Present* in God, *Nature* could ture. not produce a *Fly*, &c. It being the very *Instrument*, (as we may say) in God's Hand, by which He produceth His *Admired Wonderful Works*.

Therefore (surely) when, and wheresoever we *Offend* and *cross Nature* in her operative *Course*, Then and There we *Offend* and *cross God*; (although yet God cannot be said, to be either *Offended* or *Cross'd*) yet He suffers us to use such *Words*, when we *Offend* or *Cross*, either *Nature* or our selves, and thereby (*Consequently*) receive just *Punishment* for such our *Great Defaults*, by *Sicknesses*, *Diseases*, and all manner of *Vexatious Turmoiles* and *Afflictions*, which are *Primarily The Effects of Our Sin*, &c. and so *Consequently* of all other *Our Woes*.

Now Here, in *This very Place*, are we to *Search* and *Look for*, and to find *The very place* *The Universal Medicine of All Universals*; we need not go far off to where the Best seek It, or find It, or pay *Deer* for It, it being close by, and ready at *Universal Me-* Hand, yea, in every *Man's Power*, and at his *Command*; and that you *dicine is to be* may the better know it, by its *Right Name*, bad.

'Tis Gall & Temperance.

Its Name.

And it is to be had every where, at any place you come at; and 'tis *Good for All Sorts* of *Men*, *Women* and *Children*, and for most *Diseases* *Its Excellen-* you can *Name*; and likewise, a most certain *Preventor* of *All the chief Di-* cles. *seases*, and *strongly* *incapable* to *Man-kind*; so that now, although I have *Commended* the former *Universal Medicine* for the cheapest of *All Physi-* cal *Medicine*, &c.

Yet *This* has far the *Prebeminency* of That for *Cheapness*; for though That was *Cheap*, yet it would cost something, but *This will cost you No-* thing; yea, *This will save you much Cost*: We must therefore *Prefer This* to be *The Very, Very, Best of Bests* (if you can admit of such a *Compa-* nion.)

But I am *Doubtful*, because it is so *Very Very Cheap*, and so very easie to be obtain'd, there are more than a great many will undervalue It, and give it no *Entertainment*.

For, the *Old Proverb* is most truly *Practis'd*, viz. *Far Fetcht, and Dear Brought* is fit for *Ladies* and other *Ignorant People* of all sorts; who, although the *Thing* be never so *Slight* or *Silly*, yet if it come from *France*, or out of any other *Remote Region*, and also *Dear*, &c. it must then needs be *Valued* and *Purchased* by all means at any *Rate*.

Whereas, (one the contrary) *Things* near *Hand*, and low *Priz'd*, tho' never so *Good*, and *Worthy* of due *Praise*, &c. are most what *Undervallued* by such *Un-understanding Ignorants*; yet, some there are, *Wiser* than other some, and to such as those, *This Down-right plain Discourse* may be of *Good Use*. If they will give a little heed unto it, and *folldily* consider the *Reasons* therein *Contain'd*, no doubt, but they may find *Great Benefits* thereby. And now to the *Medicine* it self.

C H A P. II.

The Description of the Medicine it self is Short and Easie, and no difficulty at All in its Use.

Three Rules
belonging to
Temperance.

I Told you it was *Temperance*, which must be considered in three *Particular Things* only. The First, is *Food*; the Second, is *Labour*; the Third, is *Rest*; all three must be perform'd with *Moderation* and *Temperance*.

Some Few and *Easie Rules* are here following.

The first Rule
as to Food.

The first Rule (as to *Food*) is but this: *Eat* and *Drink* Sparingly, that is, never to *Satiety* or *Fullness*, but ever leave off with an *Appetite*, and in so doing, you give no Occasion for *Sickness*, in that particular. For by That Means, *Nature* can never be Opprest with more *Work* then She is able to *Perform*; and when *Nature* is thus Reasonably imploy'd, She joyeth in her *Work*, and performs it Perfectly and with *Ease*; Whereas, on the contrary, *Immoderate Eating* and *Drinking* overloads *Nature*, even as an inconsiderate Man, who laying more *Load* upon his strong *Horse* then the *Horse* is able to *Bear*, wears out the Strength of his *Horse*, &c. And just so it is with *Gormendizing Men* and *Women*, who Cram down more into their *Stomachs*, then *Nature* can *Bear*, or *Deal* with; and then, they must needs be *Sick*; for *Sickness* cannot properly be said to be any thing else, but *Nature* Oppressed; therefore keep your self within This *Easie moderate Rule* of *Food*, and you may be sure to Live *Healthfully* and *Pleasantly*; If, in the second Place, you observe *Temperance* in your *Exercise* or *Labour* also; and as to That, there need not be many *Words*, or *Rules*; One *General Rule* may serve for all, which is,

The second
Rule as to La-
bour.

Never to oppress *Nature*, by over *Violent*, or over long *Labour*, or *Exercise*, at any *Employment* whatever, viz. at *Sport*, *Work*, or *Play*; but let it always End with *Moderation*, and so, That when you have left off, you can perceive an *Aptitude*, and a *Sensible Ability* of still performing More with the same *Vigour* and *Courage*, as you began with: And in so doing, you cannot be said to injure or impedit *Nature*, in Her chief *Work*, of your own *Chiefest Concern*, viz. Your *Health*: But much rather may be said to do Her a *Kindness*, in assisting Her, and inabling Her, the more *Easily* to perform Her own *Work* the more *Vigoreously*; for *Labour* or *Exercise*, is as *Necessary* to a *Tranquil Life*, as *Food* it self, yea, and much more too. For although *Food* be necessary to maintain *Life*, yet without *Labour* or *Exercise*, it makes a *Dull*, *Heavy*, *Blockish*, *Sottish* or *Swinish* Body, seldom long without *Sickness* or *Disease*, and sure enough, a *Short Life* ends All: Therefore moderate *Labour* is a most *Necessary Appurtenance* to a *Happy Life*.

The third Rule
as to Sleep.

Rest and *Sleep*, is the *Third Particular Thing* needful to be Regarded with *Moderation*, as conducing much to a *Healthful* and *Pleasant Life*; but if it be taken in *Excess*, (Especially by *Young People*) it makes them
Lasse,

Lafie, Dull-Douls, as to any *Activity* of Mettle-some or smart *Agitation*, and commonly *Lecherons* into the Bargain, &c. And if they be *Great Eaters* and *Drinkers* also, it Puffs *Them* up to *Corpulency* and *foul Humours*, so that scarce One in Ten Thousand such, live half their Days, which otherwise they might (by the *Strength* of *Nature*) do, their Bodies being apt to receive the *Malignity* of any *Infectious Air*, or other catching *Diseases*, as *Who are most* are at any time a Foot ; and if none such be generally Abroad, they fall *subject to In-* not to Breed them in themselves. *Diseases* always are taken or Hatcht in *festious Di-* *foul Bodies* ; no Man (I believe) ever saw a Pufft Swaggering Fat, *Lafie* *seases*, and a Person, live long, that were *Intemperate* and *Regardless* in these Three *Par-* *short Life*. *ticulars* last mention'd ; therefore it concerns such Men and Women, Especially to take Good Notice of what I have thus far Writ, towards the Well-being of all sorts of Constitutions, &c.

The many Benefits which will Arise from This Rare Thing, viz. The
English PROTESTANT-PRIEST'S POWDER:
(Or, The first of these two Universal Medicines) For whomsoever
can be so Happily Fortunate, as to be Possessor But of One
Ounce, yea, or but Half an Ounce thereof, He has a Treasure
beyond the Golden Mounts of That talk'd of **PHYLOSOPHERS STONE.**

- “ **F**OR First, He may *Preserve* himself in *Health*, or procure *Health* *The many Be-*
 “ out of the worst of *Sicknesses* (*Cureable*) and Live to a *GOOD* *enefits attend-*
 “ **OLD AGE.** *ing This Rare*
 “ Secondly, If any Person have taken *Poison*, one Dose of *This* *infused* *Thing.*
 “ *Liquor* being taken in Time, will most certainly Expell That *Poison.*
 “ Thirdly, For its *Operations* work, in all manner of needfull ways, for
 “ the Expelling of *Foul Humours* out of the Body, viz. By *Vomit*, *Purge*,
 “ *Glisters*, or *Sweet*, the four Chief Ways of Cleansing the whole Body,
 “ &c.
 “ Fourthly, One Quarter of an Ounce of *This Powder*, is a sufficient Stock
 “ (for Ordinary Uses, viz. *Vomits*, *Purges*, &c.) for any One Person,
 “ During his whole *Life*, and his *Friend's Life* after Him, &c. But if there
 “ be Need of *Outward Baths*, for *Curing* of *Pains*, *Aches*, &c. Then
 “ there must be more *Powder* to the making of such *Baths*, &c.
 “ Fifthly, Whoever has *This Powder*, need *Never* to be at a *Penny Charge*
 “ at any Time, for the *Giving* a *Vomit*, *Purge* or *Glisters*, &c. so long as
 “ he *Lives*.
 “ Sixthly, He may be *Charitable* to any *Poor Sick Body* at this *easie Charge*.
 “ at any Time ; and who would not be *Willing*, yea, *Glad* to do such
 “ *Christian Good-Turns* to the *Needy* and *Poor* ?
 “ Seventhly, It is always *Ready at Hand* upon any needful Occasion, or
 “ *suddain Accident*, &c.

" Eighthly, Whoever has a Mind to be a Physician, He need but stock
 " Himself with a convenient Quantity of *This Powder*, with the which,
 " (and the *Directions* that go along with it) He may Safely venter at the
 " Cure of most Common Diseases attending Mankind.

" Ninthly, Although He lives Remote, far from Physicians, He need not
 " send Man and Horse, Five, Ten, or Twenty Miles for a Doctor, or for
 " Physick.

" Tenthly, If in every Town, or Parish throughout the Nation, there
 " were Provided a Convenient Stock of *This Powder*, which should always
 " be in the Custody of the Minister, for the General Relief of the Poor Sick
 " of the Parish, they might keep Their Poor Generally in Health; The
 " which doing, would be a Considerable, and an Unaccountable Benefit to the
 " Whole Nation. For if Poor People were free from Sickness, &c. the Pa-
 " rishioners would be the more Free from Charge of Maintaining them,
 " &c. This one Thing is worth serious Consideration.

Here are but Ten Conveniencies Expressed, but they will find many
 more not easily Thought upon at present.

An Unaccount-
 table Benefit to
 the whole Na-
 tion.

Concerning ASTROLOGY, and its Excellent Use in Phy- sick, &c. With a Notable Story thereupon Depending, &c.

There is no Noble Art under the Sun, so much Bogg'd at by many, as
 is *The Art of Astrology*; and every Horse-man knows what the Cause
 of a Horse Boggling is, viz. Fearfulness, caus'd by the Ignorance of
 the Horse, his not knowing *What the Object is*, which causeth him to Stare
 and Winch thereat; even so it is by most, who have such Frightful and
 Alike Apprehensions of That Excellent and very useful Science. The which,
 if it were Rightly, Honestly and Religiously made use of, would be of ex-
 ceeding Beneficial Use in many of our Affairs, but more Especially, in Physi-
 cal and Chyrurgical Occasions or Operations; and not only so, But also High-
 ly Advantageous to Man, in his Inward and Spiritual Contemplations and Consi-
 derations, concerning the Wonderful and Mysterious Works of God, and of
 His Infinite Wisdom and Power.

I do acknowledge, I am not a fit Advocate, to Plead its Cause as it
 should be, or a fit Champion to Defend it, as it ought to be; But Thus
 much I can say in its behalf; viz. That whereas formerly, in Ignorance, I
 was (as most are) a Feerer or Fleerer of it. &c. and those that us'd it.
 But by Accident, I met with one of Their Books, which Treated of the
 Rudiments of *That Art*.

The Book was a little Quarto Book, of One *Darriot*, and (to please my
 Curiosity) I Read it over, and took Notes of the Chief Particulars in it,
 which were concerning the very Rudiments of *The Art* (very Plain and
 Easy) and finding Them to be so Rational and Harmless, &c. I was resolu-
 ved to Enable my self (from Those Rules) to Learn to set a Figure of the
 Heavens; and from thence to make some Tryal of the Verity of *That Art*,
 which indeed at That time was the utmost of my desires or intent therein,
 and

and in a short Time after, I became Able to Set a Figure, &c. And not long after *That*, I met with a fit Opportunity, both to try my Skill, and also to satisfy my self, concerning *The Verity of the Art*, which was thus:

It happened, that I was at an intimate *Friend's House* (a Minister) who *both Himself, and his Wife*, were utter Enemies to *This Art*; and whilst I staid There (which was some Weeks) there was a *Child Born* in the Neighbourhood, and this my *She Friend* was at the *Birth* of That *Child*; so when She came Home, I ask'd her the *Time of the Child's Birth*, the which, She told me Exactly; I then ask'd her, How all was with the *Birth*, viz. Both with the Mother and Child? She Answered, *All was very well and Hopeful*, &c. So then (I being glad of so fit and proper an Opportunity for Proving the *Verity of the Art*, I went into my Study, and set a Figure of That *Child's Nativity*; and it was the First that ever I set to make a Tryal of *The Art*; and therefore I endeavour'd to be as *Exact* as Possibly I could, by *The Rules of the Art* which they give.

And when I had done, I began to Examine the Figure by *Those Rules*, in each particular: The first Thing I did, was to see whether the Child was likely to Live or no.

But, to be short, all the *Rules for Life* were absolutely against the Child, yea, very *Disimally Sad*; insomuch, That (if their Rules were *True*) the Child could not Live long.

Whereupon, I was very much *Amus'd*, because of the Relation my *She Friend* gave me of the *Hopefulness* of the Contrary, &c. So that I began to Suspect my own *Unskillfulness* in the setting of the Figure, being it was my First attempt in That Kind.

So I went into my Study and Examin'd my Figure Over and Over again, to try where the Fault lay; for I thought it lay in my Figure I set; but when I had wearied my self sufficiently in so doing, and could find no Fault in setting the Figure, I was Confirm'd, that *That Child could not live long*. And so I came forth, and shew'd my two *Loving Friends* what I had done, &c. and gave my *Judgment* accordingly; but *They Smil'd* at it, in an ordinary Slighting way, &c. and so it rested a while.

Then after Dinner, I went and set the Figure of the *Mother* of That *Child*, because I had a great mind (upon such certain *Radical Terms* as then I had, concerning the *Punctuality of the Time*, &c.) to see what was likely to become of the *Mother* as well as of the *Child*; and, in short, I found the *Mother* as *Desperately in Danger of Death* as the *Child*, according to the Rules the Learned in That Science have left upon Record. Whereupon I came forth again to my two *Antagonists*, and told them what I had found concerning the *Mother* (as aforesaid,) but they Laught on (as before, &c.) so then we were to wait to see the Issue, what would follow hereupon, which (in short) was *Thus*, viz.

That within a Week or ten Days, *Both Child and Mother were Dead*, *The Issue of the* whereupon my two *Friends* were forc'd to put on another kind of Countenance; I told them, I was no *Witch*, but a meer *Young Novice* in *That Art*, and what I had Predicted, was not my *Own*, but what I found Recorded from known Experience; and from the *Rules of Art* which are, That if: Such and Such *Positions of the Stars and Planets* were So and So in any *Nativity*,

tivity at the *Hour or Moment of Birth*, Such and Such Consequences would undoubtedly Follow, either for *Good or for Bad*, &c. the which most exactly came to pass with *This Mother and Her Child*.

This is as true a Story as ever was Told, and was so convincing to me at that Time, as also by divers Trials since Then, as that I have been Confirm'd of the *Verity of That Wonderful Admired Art*; and if all the Pretended *Artists*, were as Knowing, and as Innocently Honest and True, as the Art it self is *Real and Infallible*; it would have more *Fideliants* by Multitudes, than at present it has. But enough of this.

Some Plain and Easie Rules to instruct all such who would either Give or take Physick, so as that they may know from the Rules of That Art, how to chuse a Fit and Proper Season, so that the Physick may Work more Effectually and Kindly with the Patient, than otherwise it would do, If given at an Unseasonable Time.

THE first thing to be known, is, The Seven Planets, and their Order, which is Thus, *viz.*

The *First Planet* (and the Higheft) is *Saturn*, Markt thus,

The *Second*, Is *Jupiter*.

The *Third*, Is *Mars*.

The *Fourth*, Is *Sol* (or the Sun)

The *Fifth*, Is *Venus*.

The *Sixth*, Is *Mercury*.

The *Seventh*, and Lowest is *Luna*.



The Second Thing to be known is,

THAT these seven Planets Refer to the seven Days of the Week, *viz.* Thus: *Saturn* Refers to *Saturday*; *Jupiter* to *Thursday*; *Mars* to *Tuesday*; *Sol* to *Sunday*; *Venus* to *Fryday*; *Mercury* to *Wednesday*; and *Luna* to *Monday*. These two Rules, must be got readily by Heart.

The Third Thing to be known is,

THAT every Planet Rules the first Hour of his own Day, *viz.* The first Hour after *Sun Rise*.

The next Planet in Order after him, Rules the next Hour after that, *viz.* The second Hour after *Sun Rises*.

And so every Planet takes his Hour Orderly, the One after the Other, till the first seven Hours are run out; and then the first Planet again takes the

the Eight Hour, the second Planet the Ninth Hour, the third Planet the Tenth Hour, the fourth Planet the Eleventh Hour, and the fifth Planet the Twelfth Hour, viz. to *Sun-set*: And thus are the Twelve Hours of the Day provided with different and Proper Planets to Rule Them.

And now for the Hours of the Night.

They keep the same Order, only you are to Remember, where you last left off, and let the next Planet to That, rule the first Hour from *Sun-set*, and so carry them in the same Order (through the 12 Hours of the Night) till *Sun-rise* again; and by That Rule, you'll find the Proper Planet for the next day, will come in, to take his proper Hour at *Sun-rise*.

One thorough Example will make all very Plain, therefore I'll set down one for the 24 Hours of *Saturday*, till *Sun-rise* on *Sunday*, as follows.

A plain Example for Saturday. Note Well.

Saturn Rules the first Hour from *Sun-rise* on *Saturday*, viz. from 6 till 7 a-Clock, (that is, if the *Sun* do not Rise before, or after 6) which is about the 10th. of *March* or *September*.

Then from 7 to 8 a-Clock, *Jupiter* Rules, from 8 to 9 *Mars*, from 9 to 10 *Sol* Rules, from 10 to 11 *Venus* Rules, from 11 to 12 *Mercury* Rules, and from 12 to One a-Clock *Luna* Rules.

Now, Note, from One to Two *Saturn* comes in again and Rules, which is the 8th. Hour from *Sun-rise*.

Then from 2 to 3 a-Clock *Jupiter* Rules, from 3 to 4 *Mars* Rules, from 4 to 5 *Sol* Rules, and then from 5 to *Sun-set* *Venus* Rules, (thus the 12 Hours of the Day are run out).

Now for the Night, from 6 a-Clock to 7 *Mercury* Rules, from 7 to 8 *Bulla* Rules, from 8 to 9 *Saturn*, from 9 to 10 *Jupiter*, from 10 to 11 *Mars*, from 11 to 12 *Sol*, from 12 to 1 *Venus*, from 1 to 2 *Mercury*, from 2 to 3 *Luna*, from 3 to 4 *Saturn*, from 4 to 5 *Jupiter*, from 5 to 6 *Mars*, now from 6 to 7 *Sol*; and here you see *Sol* Rules the first Hour on *Sunday*, as *Saturn* did on *Saturday*.

Practice thus your self with all the other Days, and you'll find it very Easie.

A Rule to know the length of a Planetary Hour, every 10 Days, for every Month in the Year.

The first 10 Days in *January* 40 Minutes, the second 10 Days 43 Minutes, the last 10 Days 46 Minutes.

The first 10 Days in *February* 48 Minutes, the second 10 Days 51 Minutes, the last 54 Minutes.

The first 10 Days in *March* 58 Minutes, the second 10 Days 60 Minutes (or an Hour,) the last 1 Hour 5 Minutes.

The first 10 Days in *April* 1 Hour 10 Minutes, the second 10 Days 1 Hour 13 Minutes, the last 1 Hour 16 Minutes.

The first 10 Days in *May* 1 Hour 19 Minutes, the second 10 Days, 1 Hour 22 Minutes, the last 1 Hour 23 Minutes.

The first 10 Days in *June* 1 Hour 24 Minutes, the second 10 Days, 1 Hour 24 Minutes, the last 1 Hour 23 Minutes.

Now begin to
shorten them
Backwards to
January.

And now as the Days begin to shorten, so you must shorten the Hours proportionably Backwards by Minutes, as you lengthned them by Minutes; and by this Rule, you may assure yourself of the just length of a *Planetary Hour* for any day in the Year. I need say no more as to This.

This following (Easie and Short Way) I drew out at the Request of a Friend, who was not willing to take the Pains of Observing all the Exactnesses of Those former Rules, and it may serve Tolerably well, with much more Ease than the Former.

There are six Hours every day in the Year, which may be good to take Physick in, viz. Three in the Morning, and Three in the Afternoon. And when the Days and Nights are at an Equal Length. Then Thus;

First, On Sunday, The first 3 Hours begin, from an Hour after Sun Rise; the second 3, from about 2 a-Clock Afternoon.

Secondly, On Monday, The first 3 Hours begin from 2 Hours before Sun^e Rise; the second 3, from about 1 till 2 Afternoon.

Thirdly, On Tuesday, The first 3 begin from 2 Hours after Sun Rise, till about 11 a-Clock; the second 3, from about 3 till 6.

Fourthly, On Wednesday, The first 3 from the Hour before Sun Rise, till 2 Hours after; the third 3, from about 12 till 3.

Fifthly, On Thursday, The first 3 from about 9 in the Morning, till about 12, and from about 4 Afternoon, till about 7.

Sixthly, On Fryday, The first 3 from Sun Rise, till about 9 a-Clock, and from 1 Afternoon, till about 4.

Seventhly,

Seventhly, On Saturday, The first 3 from about 10 in the Morning till 1, and from about 5 Afternoon till about 8.

This Rule will hold Exactly True, when the Days and Nights are of an Equal Length; as in March and September.

But as the Days *Lengthen* or *Shorten*, so must your Planitary Hours *Lengthen* or *Shorten*. Therefore, to be very Exact, you must always Divide the Time betwixt *Sun-Rise*, and *Sun-Setting* into 12 Equal Parts, and every Part is a *Planitary Hour*, be it more or less: But if That be too Troublesome for you, let it suffice, that you Observe only the abovesaid Rule; and because you have three Hours Good, ever coming together, you cannot miss of a Tollerable Good Time; but to be sure you will Miss the Evil Time, and That is a Great Benefit.

I could have been more at Large, but because you do not desire to Trouble your Self, in such Curiousness, This may be of Good Use unto You,

From Your Loving Friend,

T. M.

The Use of a Planetary Hour in Physick, &c.

THE Right use is, To chuse such an Hour to take a *Vomit*, or a *Purge* in, so, as that the *Physick* may Work kindly with the Patient, and Effectually, &c. And it has been Observ'd by the *Learn'd*, That if *Physick* be given in the Hour of *Saturn* or *Mars*, it will work very *Roughly* and *Painfully* with the Patient; those two Planets being counted In-Fortunes, and in *Physick* their Hours always to be Refus'd.

Now there are 2 Planets of a different *Nature* to *Saturn* and *Mars*, which generally are esteem'd Good, viz. *Venus* and *Luna*, whose Hours are to be chosen; they being *Active*, *Cool*, *Gentle* and *Moist* Planets, and do cause the *Humours* in the Body to be more *Flued* and *Active*, so that they come away more Freely, and with less Violence.

Therefore, when you take *Physick*, always observe to take it in one of the Hours of *Venus* or *Luna*, (*Mercury* may do well sometimes) either of which will afford you its Hour once in seven, either in Morning, or in Afternoon, as you may perceive by Those former Rules.

Therefore be careful to Understand them well, and then you will find both a Great Benefit and Content in so doing; and as well in other matters as in *Physick* (as occasion may fall out.)

The Wise Man tells us, *Ecclesiastes* 3. v. 1, 2, 3, 4, 5. &c. There is a Time for All Things under the Sun.

An Advertisement for the Satisfaction of those who may think this is Odd or Strange, that Musick is here join'd with Physick in this Work.

READER,

I Am not Ignorant How, That (through Ignorance, or Worse, viz. Envy, &c. This Work of Mine (Especially This Latter Part (or Conclusion by Musick) lies liable to the Rash Censures of several sorts of Short-sighted People, which may Meet it.

And methinks I See, and Hear, some of them Frumpingly Laugh, and say, *What! Conclude a Serious Physical Book with a Song?* This is a Piece of Strange Impertinency, &c. Or, *Nothing to the Purpose as to Matter in Hand,* &c. Therefore to Rectifie the mistake of all such, I will here Inform them of such their Gross Ignorance in That Particular, and let them Plainly See, the Great Affinity and Likeness, that is betwixt *Physick* and *Musick*, they both being Properly and Suitably alike, as to the *Health* and *Well-being* of the *Man*, both in *Body* and *Mind*, (both which make the Compleat *Man* ;) for as the *Body* without the *Mind* is *No Man*, but a *Dead Lump* only, so the *Mind* without the *Body* is *No Man*, but a living *Spirit* only. So that as *Physick* is Properly Adapted for the Groser and Lower part of *Man*, (the *Body*,) so likewise is *Musick*, as properly design'd for (the Purer and more sublime Part of *Man*, (the *Mind* ;) therefore it may be Properly said, that *Physick* is *Musick*, and *Musick* is *Physick*. The which may run in a Handsome Proverb, Thus, viz.

*As Physick is Musick to the Body we find,
So Musick is Physick to a Sick Temper'd Mind.*

The Proof of This, will be clearly Manifest, both from Scripture and from History ; I'll here Instance in Two Uncontroulable Great Examples, The One from Scripture, viz. *David's Curing Saul's Distemper'd Sick-Mind by Musick Only.*

The Other from Unquestionable History, viz. Concerning The Strange Disease of *The Terrantula*, which all Learn'd Physicians know, is a *Poison* of a certain little Creature coming from its Teeth or Sting (like That of a Wasp, &c.) so that whosoever receives That *Poison*, soon after, falls into a Violent Fit of *Distracted Madness* ; no Cure could ever be found out for it, But *Musick* only, and That Perfectly Cures them.

Now, these being such Realities, and Uncontroulable Truths, What will my Inconsiderate *Frumper* say, or do for himself, for *Laughing*, &c. at he knows not *What?* I'll tell Him what he shall do, and by *Doing* it, It may possibly chance to *Do him Good*. My Advice therefore is This, viz. Let Him go Learn to Construe That Old True Latin Sentence, or Proverb, which is, This, *Per Risum Multum, Possis Cognoscere Stultum*, and when he has well Learn'd to Construe It, let him Learn to Understand the True Meaning and Intent of It, &c. (But enough of This.)

I'll now return Back to *Musick* and *Physick*, and let you still further See, how very suitably They both Agree, in several Other Particulars. Also,

First, As to their very Names, Observe, How They Poetize (as 'twere) in Measure, viz. *Musick*, *Physick*. Se-

Secondly, As to their Number of *Syllables*, viz. They are two a Piece.

Thirdly, As to their Number of *Letters*, viz. They are six a Piece, (count them else,) 1, 2, 3, 4, 5, 6, &c.

Oh! Oh! saies the *Critick*, there are 7 in One, and but 6 in the Other; There you are *Out Mr. Author*; No, No, Mr. *Critick*, 'tis *You that are Out*: Are you so *Unlearned*, as not to know, that *H.* is no *Letter*? And if so, Then their Number is Equal, as I have *Affirm'd*.

Oh! Mr. *Author*, I crave your *Pardon*, I had forgot That; 'Tis true, Their Number is Equal, viz. Six and Six, Well! What then? Why then, I say, This with the Rest shews how Neerly they are Allied One to the Other, even as *Kindred* or *Brethren*, yea, much rather *Twins*; so that All this Consider'd, Tell me again, or give me some *Reason*, if you can, for your so *Rash* casting your *F—s Bolt* upon, or towards me, for joining them *Thus Together*, in This my Work, &c. But I hope by This *Time*, you are so *Modest*, as to Acknowledge your *Mistake*, and think it an *Error* in you. But, if for all this you cannot be brought to so much *Ingenuity*, I have yet two further more *Reasonable Reasons* to Answer, for what I have done, if there had been no *Affinity* or *Likeness* at all in their *Natures* and *Properties*.

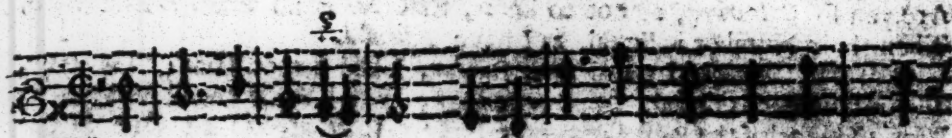
The *First* is, that my Book Hitherto is a Continuation of *Rarities*, *Riddles* and *Mervels*, and this Song here Set (without any of the former Considerations) is most properly suitable to the whole in That respect; for you shall find both *Riddle*, *Mervile* and *Rarity*: And therefore nothing at All *Impertinent* to the whole Matter in Hand, but (*E Contra*) very *Congruous* and *Suitable*.

My *Second* Ultimate and most Principle *Reason* is, I Publish it as my *Thanksgiving* to *The Almighty Goodness*, in that it has pleas'd Him to make me so Happy, as I have been, by Receiving so Great a *Blessing* in the finding out of *This Rich and long Hidden Secret*, Equivolent to the *Philosopher Stone*. As also, in That I my self have Receiv'd several Inestimable Benefits as to my *Health* and *Well-being* Thereby; I therefore Account it a *Just Debt and Duty*, to His Infinite Goodness, to return Him the Highest Praises and *Thanksgiving*, I am Capable to do; and therefore, This very Cannon also being an other signal *Token* of His *Peculiar Favour* unto me, I think it most *Properly Fit*, to Return it again as my *Duty*, and most *Sincere Thankfulness*, &c. by It, It being *The Best* I have, and far beyond all (in its kind) that ever I was *Possessor* of. And Now, Mr. *Crit.* I hope you will be Satisf'd, and Scoff no more at me, for this my Seeming *Impertinence*; But rather Endeavour (if you want Skill in *That Divine Art*) to enable your Self to Bear a Part in so Needful a Work.

The Author's Advice.

BE Wise, and Trust not thy Precious Life in the Hands of Thou knowest not *Who*, and must be us'd Thou knowest not *How*, and may it be Cur'd Thou know'st not *When*, but Thou must Pay Thou know'st not *What*; and at the Long-run, make Thy sad *Exit*, and leave Thy Executors to Pay the *Long Long Bill of Charge*, as 'tis too sadly seen by Most, when They are Giving up the *Ghost*, who thought Themselves so very Wise, but find it now far otherwise when 'tis too Late.

A Musical Canon, of 4 Parts in One, in the Unison,
 Not made by *Man* nor ever *Thought* upon,
 Yet *Real Truth* it is; Come Riddle me Riddle me this.



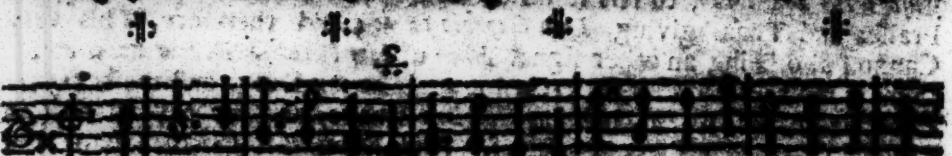
TO Thee, O on-ly One-ness, be Glory, Honour and Praise



in E—ter—ni—ty. To Thee, #



HA-le-lu-jah, #



T—hi O Unus Solus U-nitas, Sis Glo-ri-a et Ho-nor et Laus



in E—ter—ni—ta—te. T—hi O Unus,

HA-le-lu-jah, As Be-fore,

Thus as with *Riddl* and *Rarri* my Book Begun,
 So Here with *Riddl* and *Rarri* it is now Done,
Vale, Valetudine Ego.

F I N I S.

*The WORLD by LIES hath been so much Deceiv'd;
That TRUTH when told can scarcely be Believ'd.*

However, Here it is, Declaring

*The ENGLISH PRIESTS POWDER; One of the Great Wonders in NATURE,
And the highest Excellency found out in the whole World; as will plainly ap-
pear by these 4 Properties, Certainly known to be in it.*

First, It is *Physical*; 2ly. *Chirurgical*; 3ly. *Universal*; 4ly. *Magnetical or Perpetual*.
1st. As it is *Physical*, it will (Internally) give *Vomit*, or *Purge*, *Clyster*, *Sweat*,
Work by Urine against the *Stone* or *Gravel*; and otherwise secretly Operate, to the
great benefit of Nature.

2ly. As It is *Chirurgical*; it will (Externally) heal any *Wounds*, *Cuts*, *Bruises*, *Scabs*,
Cankers, *Putrifi'd Sores*, *Swellings*: Ease *Pains in the Head*, *Body*, *Joints*, or any
other part; And an *Admirable Remedy* for *Rheumatick Sore Eyes*.

3ly. As it is *Universal*, it is a great *Cleanser*, and a *Purifier* of the
whole *Body and Blood*; expelling all *Poysonous*, *Venemous* and *Corrupt Humours*, so
thoroughly, that no *Disease* can lay hold, or remain long, where *This Virtue* is rightly
us'd, Provided it be taken in *Time*; For it prevents, & Cures the *Plague* it self, the
Pox, *French-Pox*, *Running of the Reins*, *Kings Evil*, *Consumptions*, *Convulsions*,
Frensy, *Madness*, *Appoplexy*, *Pleuresie*, *Lethargy*, *Spleen*, *Dropsy*, *Sciatica*, *Bloody-Flux*,
Whites, *Green-Sickness*, *Feavers*, and *Agues* of all sorts, &c. and so down to any
Ordinary or Common Disease or Distemper; For by its *Purifying or Cleansing Faculty*,
it does all *These Things*, and very many more.

4ly. 'As it is *Magnetical*, It always keeps its *VIRTUES*; For so fast as it gives
'forth, so fast it *Attracts*, *Renews*, or *draws in again*, the *Influential Virtues* of the
'*Almighty*; (the *Load-stone* does the like, which is wonderful.) So that when you
'have once purchased *This Rare Thing*, you have a *Perpetual Store* for your *Self*, your
'*Family*, your *Friends*, your *Poor Neighbours*, and your *Generations after you*, with-
'out any further *Cost or Trouble*; And you may be *Charitable* to any *Poor Sick Body*,
and not give away the value of a *Farthing* at any *Time*: It is therefore the *Most*
Cheap, (yet the most *Valuable Medicine* in the *World*;) Yea, and the *Most Conveni-*
ent; For it is ever ready at hand, in time of the greatest *Extremity or Need*; So that it is
Necessary for every *Householder* (be he *Rich or Poor*,) to have it always by Him.

A *Quarter* of an *Ounce* will serve the ordinary *Use* of any *One Person*, the whole
Time of his Life; *Half an Ounce* for a *Family* of 2, 3, or 4. And an *Ounce* for 4, 5,
or 6. and so in proportion for *Greater*.

The Common Price is but double the weight of *Silver*; and the *Cheapest thing* on earth

Communicated for a *Publick Good*; But especially directed to *Those* who live far
from *Good and Worthy Physicians*, or cannot go to the *Cost* of their *Physicks*; by
reason of which, many *Thousands* live in *Misery*, *Languish*, and *Die*, for *Want* of
That, which Here, they may obtain. even for a *Trifle*.

To prevent all *Frauds*; Know, It is to be sold (at present) in *London*, only by
Mr. R. White, at the *Black Raven* in *Coleman-street*, and *Mr. T. Cole* in *Holbourn*, over
against *Fetter-lane*, *Instrument maker*; where will be *Papers of Ounce*, *Half Ounce*
and *Quarter Ounce*, Sealed up with the *Authors own Coat of Arms*, (viz.) An *Arm'd*

And by Mr. Tho: Cole near Ely-House in Holbourn

4E page belonged to 3d third pamphlet being a part of
the cover thereof. W. 12, B.



F 180874

